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WASHINGTONIAN MASS CONVENTION

Boston: 1845

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PROCEEDINGS

AND

A D D R E S S

OF THE

WASHINGTONIAN MASS CONVENTION,

HELD IN THE

CITY OF BOSTON,

AT

TREMONT TEMPLE,

THURSDAY, MAY 29, 1845.

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# PROCEEDINGS AND ADDRESS

## OF THE

### WASHINGTONIAN MASS CONVENTION.

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At 9 1-2 A. M. on Thursday 29th May, Wm. R. Stacy, Esq. of Boston, Chairman of the Committee of Arrangements called the Convention to order, and prayer was offered by the Rev. Mr. Fay of Roxbury. Edmund Burke, of Boston, was appointed Sec'y pro. tem. On motion a committee consisting of J. P. Jones, of Medway, R. K. Potter, of Boston, J. Scott, of Charlestown, Samuel Hazlewood, of West Roxbury, and H. C. Tuttle, of Salem, were appointed and reported the following gentlemen as officers of the Convention, who were unanimously elected, viz:

*President,*

SAMUEL A. WALKER, of Norfolk County.

*Vice Presidents,*

WALTER CHANNING, of Suffolk County,

WM. R. STACY, " "

S. F. HOLBROOK, " "

WM. D. THOMPSON, Essex County,

EDWARD CARROLL, " "

EDWIN THOMPSON, Norfolk County,

JAMES DORR, " "

G. B. WESTON, Plymouth County,

G. C. FOLGER, Nantucket County,

OTIS EVERETT, Franklin County,

WM. A. WHITE, Middlesex County,

RICHARD C. FRENCH, Bristol County.

*Secretaries,*

E. K. WHITAKER, of Norfolk County,

EDMUND BURKE, Suffolk County,

W. M. CHASE, Middlesex County,

D. B. WHEATON, Bristol County.

The Committee on Resolutions, consisting of Wm. A. White of Watertown, Walter Channing of Boston, Edwin Thompson of Walpole, and John H. Osborne, Jr. of South Boston, through Wm. A. White, reported the following Resolutions:—

*Resolved,* That the passage of another year has again brought the Washingtonians of New England together in this Convention with deeper gratitude to the great GIVER of good, for the unspeakable happiness the temperance reform

has conferred upon us, and with a yet firmer purpose of abolishing the monster intemperance from our midst.

*Resolved*, That we consider all as Washingtonians, who have reformed themselves from the habit of drinking, whether it be in the last stage of drunkenness, the gutter; or the first step, the social glass, in the midst of friends.

*Resolved*, That the first great object of the Washingtonians, is, to convince the community that the use of alcoholic drinks as a beverage is wrong, and we repudiate all attempts to co-erce men, farther, than by appeals to the reason and conscience.

*Resolved*, That we have in the experience of every day, new and stronger proof of the great principle on which this reform rests, namely, the principle of love; and we here and now renewedly pledge ourselves to uncompromising fidelity to it, in the fullest faith in its efficiency as a reforming system.

*Resolved*, That the Washingtonian cause has no connection with politics or sectarianism, and may not be used as a hobby on which any man may ride into office either in church or state.

*Resolved*, That while we deprecate the formation of a political party on Washingtonian principles, we would recommend to all teetotallers a strict scrutiny of the life and example of any man set up for office, until no man shall dare to ask the suffrages of this people, unless he cares enough for his brother man to sacrifice his love of intoxicating drinks.

*Resolved*, That the public sentiment of New England still tolerates and supports the custom of moderate drinking, the basis of the traffic in intoxicating drinks, and the commencement of all drunkenness, and until this sentiment is corrected and purified, all labor is in vain.

*Resolved*, That the pulpits of New England are the great controlling powers in all moral matters and the guide in matters of public opinion, and that the responsibility of this state of things rests on them; and may we not add in too many cases, the grog shop finds its strongest support in the sanctuary.

*Resolved*, That the Washingtonian platform is very broad. It offers place to all who in singleness of heart, and honesty of purpose, have devoted themselves to the promotion of temperance throughout the world. It ever regards such as true friends of the great work, and if in matters of detail, it may be by its principles called on to differ from any sincere advocate of the work; the difference will be in the mind, not in the heart; and produce no feelings which friends may not delight to honor.

*Resolved*, That we will never abandon this great enterprise; we pledge to it our hearts, and our minds, in an unwavering purpose to promote temperance, to save the drunkard, and to convert the drunkard-maker. In view of a work so wide, so responsible, and so worthy the hearty co-operation of the true friends of man, we now invite into its ranks the benevolent, the wise, and the honored of all sects, and of all parties. We do so in the faith that all such will give us their counsel and their aid; and in the equal faith that by such a work they will promote the widest good of others, and most certainly contribute to their own highest felicity.

*Resolved*, That we would recommend to the friends of temperance to withdraw all religious fellowship, and connection from all religious societies, which do not make rum selling and its support as much a crime as any of the offences which now exclude the offender from church communion.

*Resolved*, That the only title to the esteem of Washingtonians is the performance of good deeds, and not a high sounding name; and the church has our love as far as she forwards the cause of temperance, but the individual zeal of some of her members will not free her from the attacks which her luke warmness or her actual opposition as a body invites.

*Resolved*, That we regard with deep thankfulness the public sympathy which has been so frequently expressed in the Washingtonian movement. It has

cheered us in our labors, comforted us in the darkest hours of reform, and encouraged us in efforts which have resulted in the conversion of unknown multitudes to the cause and practice of Total Abstinence.

*Resolved*, That we have abundant reason for rejoicing, and motive for encouragement in the four thousand redeemed men who have given in their names to the Parent Society in the last year.

*Resolved*, That we recognize in the Washingtonian movement a revival of the principles of Christianity, and therefore it is deserving of the universal support of the human family.

The Convention was addressed by Wm. A. White of Watertown, Samuel Hazlewood of West Roxbury, Edmund Burke of Boston, Rev. N. Hervey of Salem, I. W. Page of Marshfield, Rev. Mr. Gridley of Marblehead, Rev. Mr. Davis of Roxbury, Rev. Mr. Brial of Manchester, N. H., and at one o'clock the Convention took a recess.

#### AFTERNOON.

The Convention was called to order at 2 1-2 P. M. The Committee for that purpose reported through their chairman, E. K. Whitaker, of Needham, the following

#### ADDRESS.

We have no statistics furnishing the number of Distilleries, and the quantity of spirits manufactured in this country since the census of 1840. At that time there were in operation in all the States, 9,657, Distilleries, manufacturing 36,343,236 gallons.

Of the states in this union engaged in the business, Pennsylvania took the lead. Next in rank stood Massachusetts, the land of the Puritans.—Following her came the great state of New York, but lagging behind the old Bay State more than a million of gallons. In the year 1840, it was the peculiar glory of these three venerable states to manufacture about one half of all the spirits distilled in the United States.

But the relative position which these three states bear to each other in the business of distilling intoxicating liquors, is yet different when they are estimated by their population. By such an estimate it will be found that Massachusetts takes the lead; her Distilleries furnishing seven gallons to every citizen in the state; while Pennsylvania furnished but five gallons, and New York less than two gallons.

Massachusetts then may claim the peculiar honor of standing at the head of the North American States in the manufacture of Rum; a post of honor, which, as a Province of Great Britain, it was her boast to hold one hundred years ago. In a history of the Province of Massachusetts Bay by GEORGE RICHARDS MINOR, it is stated of the people of Massachusetts, in 1748, that "Rum is their chief manufacture; there being upwards of 15,000 hogsheads, (a little short of one million of gallons,) of Rum manufactured in the Province annually. This with what they get from the English (West India) Islands, is the grand support of all their trades and fishing; and without which they can no longer sub-



sist. \* \* \* "The Rum carried from Massachusetts Bay, and the other northern Colonies to the coast of Guinea, is exchanged for gold and slaves. The gold is sent to London, to help to pay for their annual supplies; and the slaves are carried to the English Sugar Colonies, and exchanged for their commodities, or sold for Bills of Exchange on Great Britain."

It will be seen, then, that our fathers relied on the manufacture and importation of Rum for their chief business and support; that with Rum, they sent their ships to Africa; that with Rum, they paid for human flesh and blood; and with the sale of that flesh and blood, they filled their ships with Colonial produce for future distillation. Such was the business of the men of Massachusetts one hundred years ago!

In process of time, the traffic in the bodies and souls of men, was declared to be infamous, and Massachusetts men ceased their share in it. But the traffic in Rum was still deemed to be honorable; it was sanctioned by law; the men most highly respected were its delegated guardians; they were selected even from the highest seats in the synagogue; and the spiritual advisers of the church, and its ministers, were not unfrequently the manufacturers and venders of spirits, which brought low into the dust, themselves, their children, and their children's children.

And thus things went on; the drinking usages of the country increasing instead of diminishing. The war of the Revolution added fuel to the flame; and it was not until a new generation of men had appeared that a successful attempt was made to put out a fire which threatened to destroy the nation.

At the close of the Revolution, however, the devastation of war and of intemperance struck thinking men with consternation. The farmers of Litchfield County, in the state of Connecticut, had the honor to be first in organizing a society for arresting a foe which their guns and swords could not conquer. Thirty-five of these brave men headed by Ephraim Kirby signed a pledge to totally abstain from "distilled spirits," and before the year 1789 had closed, more than 200 of the farmers of Connecticut had banded themselves with them.

The new century had scarcely opened when the second Temperance society formed in this country, was organized in the state of New York.—This society attracted much attention; it was not formed in vain; the blessing of Heaven rested upon it! It was founded in the year 1808 in the town of Moreau, in the County of Saratoga, by Doctor Billy J. Clark, an eminent physician and philanthropist. The farmers and laboring men of Saratoga rallied round their leader, and a well stored library at Moreau, took the place of its Rum hogsheads. It continued in active operation for many years.

In due time a small band of noble men in our own state, alarmed at the increasing desolation which intoxicating liquors was spreading all around them, resolved to do something to stop the plague, and to save their neighbors and their own children from destruction. In 1813 they met in this city and organized the Massachusetts Society for the suppression of Intemperance.—This was the first State society formed in America. Of the original 110 members, 43 only survive. Of the 15 officers, but three are now living; one of whom, ven-

erable in years, is often in our midst, cheering us on, and blessing a cause with which his name will ever be historically associated.

But this was but the dawn of the Temperance cause. These early demonstrations were but the harbingers of brighter days yet to come ; of results, the magnitude of which, the longing hearts of the first Pioneers had not even dreamed.—Nearly fifteen years rolled on, when it was found that all the labors of the earliest actors in the enterprise would be utterly thrown away, if vigorous efforts were not made, and made too without delay. The Empire state took the matter in hand and her valiant sons declared that men must pledge themselves to *totally abstain from ardent spirits*, or the cause was lost. The true friends of temperance rallied round this pledge. The pens, and the voices, of some of the ablest and most gifted men in the land, were volunteered in behalf of the new pledge. Societies in States, Counties, and Towns were everywhere formed and as the ball kept rolling on it did seem as if a large majority of the people in the country were in a fair way to renounce forever the use of distilled spirits.

The rumsellers were dismayed, and while many abandoned the sale of ardent spirits from conviction of the infamy of the traffic, others gave up the business because it had become no longer profitable ; their customers had left them. The Distillers, and the Importers, too, felt the shock, and large numbers quit a business in disgust, which no longer yielded them either honor or profit.

But it was found that large numbers of sincere men who had pledged themselves wholly to abstain from distilled liquors, were not unfrequently found returning to their old habits. Here arose a formidable obstacle to the reform. It was reserved to Pennsylvania to suggest a remedy which was brought forward in her State Society in 1831. Then was first announced the simple proposition of "*abandonment of all fermented liquors.*" This great principle startled the Society. The idea seemed impracticable. It proposed, it was believed, a moral impossibility. The suggestion was ushered into life, but the time had not yet come when it was to become an active principle, and for the time being it was left to slumber undisturbed.

But God, in his mercy, would not permit this glorious truth to remain much longer unproclaimed to a suffering world. Two years later at a National Convention held in Philadelphia, a resolution was adopted declaring,—“That the vital interests and complete success of the Temperance cause, demand that in all the efforts of its friends against the use of ardent spirit, no substitute except pure WATER be recommended as a drink.” A similar resolution was passed at a State Convention in Albany in February 1834 ; and just one year later the State Society “gave instructions that the Temperance Recorder, their official organ, should henceforth advocate Total Abstinence from all that can intoxicate.” At a National Convention held at Saratoga in August, 1836, the Total Abstinence principle was fully sustained and became at once the basis for future action in the cause of Temperance.

Simultaneously with the first movements in Pennsylvania, Mr. Liversey of Preston, England, “raised the Total Abstinence banner, and prepared and signed the first Total Abstinence pledge.” It is understood that this first decisive

step was taken in the year 1832. If such is the fact then, to England belongs the honor of having first brought into active operation the soul-saving pledge of Total Abstinence from intoxicating drinks.

At a meeting held at Manchester, in September 1834, the Deputies from the different Counties present, after discussion and deliberation unanimously passed a resolution to adopt the same pledge.

In December of the same year, appeared the celebrated manifesto of thirty reformed mechanics of Preston, where the movement first started. These and other reformed men produced a great sensation in Great Britain by the relation of their experience. They took the pledge of Total Abstinence, after having found all other means of reformation a delusion.

In 1838, John Hockings, a humble Birmingham blacksmith visited Ireland, and gave the first impulse to the Total Abstinence cause in that country. But it was the year following that introduced THEOBALD MATHEW into the Temperance field. Then commenced the most wonderful work of the age. Then, commenced the mission of the most remarkable man of our times.—From that day to the present he has moved onward unwavering, the Reformer, the Apostle, and the Savior of Ireland! • Wherever he shows himself to his countrymen, there every eye beams upon him, every lip smiles upon him, every heart beats for him, every tongue blesses him, and, with the rich treasures of his own noble heart, God blessing him, he in return blesses them!—Yes, the down-trodden countrymen of Emmet and O'Connell have with open arms welcomed a deliverer, whose words of affection have kindled a fire in their hearts which can never be put out. Already more than five millions of the sons and daughters of the Emerald Isle have flocked to his standard, and, since the bright orb of Heaven illumined our earth, it never shone on so glorious a company of redeemed and happy human beings! Noble and truly reverend man! Your labors and your sacrifices have allied you to the whole world. We wish that one word from a heart-throbbing Washingtonian might reach your ear. In the name of hundreds of thousands of redeemed men, we would say, COME! In the name of millions of American citizens we would say, COME! Come over and help America strike off her fetters! The friends of humanity here, of whatever name, or clime, long to grasp by the hand one who has proved himself the Savior of his country. The hearts of your countrymen here, yearn to look upon one, whose voice has regenerated the green land of their love. Tell us that you will come, and the American people will rise, as one man and crowd to our shores, to bid you WELCOME!

The Total Abstinence movement in this country, commencing under the auspices of the New York State Society in 1835, made rapid progress in the favor of large numbers of the friends of the cause, in different states in the Union, although there were many who had once been working men in the cause, whose courage failed them when they were called upon to become thorough, Cold Water men. Others held back from motives of expediency, warmly and loudly proclaiming that the cause would be sacrificed if such a bold movement should be persisted in. But the leaders of the reform had well

studied their ground, and firmly withstood all opposition, and went on rejoicing. At this stage of the Temperance Reform, it must be borne in mind, that its leaders based their movements upon the principle upon which the Congressional Society was started in 1833, viz: "to unite their efforts to promote the good cause of temperance by moral influences alone." In fact the United States Temperance Convention held in 1833 at Philadelphia, "*Resolved*, That the object of the Union shall be, by the diffusion of information, and the exertions of kind moral influence, to promote the cause of Temperance throughout the United States." This resolution was adopted by the Convention, and formed the basis upon which the American Temperance Union, composed of the different State Societies, was established. According to the annual report of the Union for 1838, it was this "public sentiment" which in the state of New York reduced the number of her Distilleries from 1300, to less than 200.—And the operation of the same public sentiment produced similar results in the States of Illinois and Pennsylvania. "The diffusion of information and the exertions of kind moral influence," obtained in this country more than a million of names to the pledge of Total Abstinence; and while the friends of the cause adhered faithfully to the principle they first started with, the reform was onward. It must always be borne in mind, however, that as a general thing, the poor drunkard, himself, was considered irreclaimable. He was held up as an object to be shunned, publicly caricatured by skilful mimics, pointed at as a warning to all others, or left alone in his wretchedness.

In 1837 the Temperance cause entered the Halls of Legislation of many of the States of the Union. This was a new era in the history of the Reform, and a departure from the course of action previously adopted by its friends. It asked for a repeal of the License Laws, and for laws prohibiting the sale of intoxicating liquors excepting, in large quantities. Three states, only, complied with this call, viz: Massachusetts, Tennessee and Mississippi.

Among other States which declined to act, was New York. Her Senate, among other reasons declared, that "statutory provisions would be worse than useless; and that all legal coercion would be pernicious in its effects; that instead of aiding, it would tend to retard the progress of a great moral reform."

New Jersey returned a similar answer.

The Legislature of Ohio, declared that it was "irresistibly brought to the conclusion, from the history of all ages, and of all countries, that any business or habit, so long pursued, with the consent and approbation of the people, as has been the manufacture and retail of spirituous liquor, never can be successfully abolished by Legislative action." That "public opinion is the only effective remedy for this evil."

South Carolina returned a similar answer.

Hitherto the conductors of the Temperance Reform had relied upon public sentiment, and had approached the Legislature with caution.—But a bold and unlooked-for movement was now made; "kind moral influences" were to be suspended, and what could not be brought about by persuasion and manly truth, must henceforth be accomplished by force. The new Massachusetts law went

into operation and was put in force.—It was resisted. Its fate is known to all. The white banner of Temperance was soiled in that conflict. It was rescued by its friends to be unfurled again when the storm had passed by.—But a great national contest was approaching, and many, who had once loved the Temperance cause, loved politics more; and it seemed that the greatest moral enterprise of the present century was about to be publicly sacrificed, by its own friends, upon the altar of its greatest foe!

The rivers of alcohol which had run down our streets during this tumultuous campaign had not yet dried up; the broken ranks of the cold water phalanx had not yet been rallied; many of its leaders, had indeed left the field, and the sentinels who remained faithful at their posts, stood silently gazing at each other, sorrowful and forlorn, not knowing what next to do.

At this crisis the prospect of the redemption of the poor drunkard, seemed more hopeless than ever. "Darkness was upon the face of the deep. But the spirit of God moved upon the face of the waters. And God said, let there be light, and there was light."

On the 5th of April 1840, Washingtonianism was born! and, God willing, Washingtonianism shall never die!

The origin of this astonishing movement, and its onward progress, have been carefully recorded by the most skilful pens, in the most widely circulated publications in the country. But its enduring record has been written upon the hearts of the people.

The American Temperance Union in its Report of 1841 thus truthfully announces the advent of the Washingtonian movement. "Alas in our own country the poor drunkard has of late been almost forgotten. In none of the reports of the Union, or of the State Societies for the last three years, has there been one bright spot for him; 500,000 in number, the main support of the taverns and dram shops, licenced for the public good, have been left to sink unlamented into the drunkard's grave. But God has been better to him than others have. What do our eyes witness? In the city of Baltimore, without any special agency excepting their action one upon another, more than a thousand reformed drunkards stand upon their feet and walk forth erect in the conscious dignity of freemen!"

The Report of the Union of 1842, is principally devoted to the progress of the Washingtonian movement. Some 30 pages of the Report are filled with the almost miraculous results of this wonderful reform; 500,000 hard drinking men are reported as having abandoned intoxicating drinks, and more than two millions more of those who had never gone to excess. The destruction of Distilleries and of the Rum traffic all over the land was enormous, and in numerous instances there was an entire abandonment of the business. The Report includes among other statements, an account of the movement in Ohio, which enquires "what has caused the venders of ardent spirits to give up their business?" and furnishes the following eloquent answer. "Law has not done it. Law never could do it. Moral power has brought about this desirable change; and there is a strength and grandeur in moral power which cannot be

resisted. It is like the current of a mighty river that sweeps every thing before it. Correct and enlightened public opinion has been at work upon the hearts and consciences of men."

The Report of 1843 falls nothing short of faithfulness, in recording the success of the Washingtonian reform, and in defending its course of action. The details of the progress of the reform, occupy rising twenty pages of the Report.

The Report of 1844, while it continues to bear testimony to the labors of the Washingtonians, and to the continued success of their operations, devotes more of its pages to questions of legislation.

In the abstract from the Report of the present year, published in the Journal of the Union, the Executive Committee intimate "that the Washingtonian movement has spent its force," and pronounce a brief eulogium on the results it has accomplished.

Is it then so? Have all our poor fallen brethren been reclaimed? Have all the wretched wives been made happy? Have all the half starved children in the land, been fed and clothed, and led to the Sunday school? No, no, it is not so! The work is not half done. And who is to go on with it, if the mission of the Washingtonian, is at an end? Who is to take care of the poor drunkard by the way side? Who is to search out the degraded victim of the bottle, no matter where may be his resting place, and restore him to his right mind—to the home he had forsaken—and to the church he had abandoned? Who stands ready to perform these services in place of the Washingtonian? Are God's holy ministers who have been chosen "in Christ's stead," to heal the broken-hearted, and to set at liberty them that are bruised—are they to take the post? Are these holy men willing to omit for a while their brethren in heathen lands—are they willing for a while to lay aside their theological discussions, and the spiritual wants of those who are already gathered into the church—are they willing to lay aside an occasional hour from their overwhelming duties, and give that hour to the poor heathen at their own doors? Then, the Washingtonian will stand back, and give place to those so much better qualified to purify the bodies and souls of their fellow men.

The Washingtonian movement is a missionary movement. It is a mission to the drunkard, and to the drunkard's family. The leper must be cleansed—the tortured victim of delirium tremens must be restored to his right mind. In time of war it is accounted an heroic act to recover back a fort which has been taken by an enemy. Will you not then call it an act of christian heroism to place erect in the midst of his wondering and rejoicing family, a man who for years has been besotted in the deepest degradation? It is a great triumph of medical skill to restore sight to the blind—to bring back God's glorious Universe to one who has long lived in darkness. But is it not a far greater work to restore to a human being all his faculties of body, mind, and soul? To restore him to his friends, and to put him on his way to HIM who, although a great way off, has promised to receive and welcome him? But the Washingtonian has still another mission. While he would labor with all his might to save his fallen brother, he is called upon to lift the veil which conceals the men and the customs which caused that brother's fall.

The Washingtonian sees more to dread in the wine cup in the hands of great and reverend men, than in the gay saloon of the rumseller. More to dread in the wine-cup held out by the hand of an accomplished woman, than in the bar-room of the proudest hotel in the land. Rich men drink their wines and stronger drinks, with the idea that they are privileged to use any thing that their wealth will purchase, without thinking, that if they happen to escape the fate of the drunkard themselves, their sons may become so, and their daughters also.

Men of strong intellectual power, who have rendered their names illustrious, in the service of their country, often hold on to the wine-cup, until they can no longer hold on to anything; forgetting that such men as Pitt, Fox, Sheridan and Addison bowed their heads low to the mandates of the intoxicating cup; and, that Johnson, the prince of intellectual giants, abstained from wine to insure himself from the possibility of 'ever losing the power over himself.'

You cannot persuade the young men in our churches to abandon the wine-cup, while their own minister uses it. Neither will grey-headed men be disposed to set themselves up as better or more correct in their habits than their own clergyman. Such being the fact, the church bell must from time to time, continue, to toll the knell of a drunkard. More than this. You cannot persuade men to adopt the total abstinence pledge if clergymen, with wine steaming from their lips, presume, publicly, to ask the blessing of God on total abstinence. The practice of their lives not agreeing with their prayers, the world will call it mockery.

You cannot expect that the future statesmen of the country will enlist under the Cold Water Banner, if one of the chief men of the Nation, will tax his skill to prove from Holy Writ, 'that the voluntary assumption of a vow or pledge of total abstinence is an effort of exalted virtue, worthy of the highest praise, and of the signal approbation and reward of Almighty God'—and yet in the same breath use the words of St. Paul, 'ye have been called unto *liberty*, only use not liberty for an occasion to the flesh'—to prove that the pledge is not necessary for strong men. 'If there be among us those, who feel their own inability to resist temptation, without the additional ligature of a pledge, let them take the pledge'—says this learned expounder of the Scriptures; forgetting that the apostle he relied upon has also declared—'It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.' Thus has a great man paid homage to a principle which, in the same breath he vainly attempts to overthrow. Verily, 'Wine is a mocker strong drink is raging; and whosoever is deceived thereby is not wise.'

You cannot expect that your sons who go to the University, will leave with College honors, with pure bodies and pure minds, if the Professors and officers of that college will drink of 'the wine when it is red; when it giveth its color in the cup; when it moveth itself aright.'

In 1761, the Overseers of Harvard College passed a vote that 'it should be no offence if the scholars, in a sober manner, entertain one another and strangers with punch, which as it is now usually made, is no intoxicating liquor.'

In 1844, Edmund Quincy, in the presence of the Fathers of that University,

proposed that the Wine-cup should be henceforth banished forever from the festive board of the Alumni. A nobler act of christian courage has never been performed by a son of Harvard! But what shall be said of the open resistance made to that proposal by the Judges, and the other venerated men who still clung to their cups? The significant reply will come from the disappointed hopes of grey-headed fathers, and of broken-hearted mothers, whose sons, in that College, have in their own rooms, in secret, drank deeply of the cup which the Fathers of the University have dared to drink openly.

The victim of the intoxicating cup, is to be found in the magnificent abode of the retired citizen, as frequently as in the house of the day laborer. If he becomes an annoyance in the elegant drawing room of the parental mansion, a whaling voyage—a retired home in the country—or, it may be—an insane asylum—becomes his resting-place. If he is a poor man, he is complained of at the Police Court, and the House of Correction receives him unless the philanthropic Augustus, or some other good Samaritan, steps forward and rescues him from a living charnel-house of corruption! Since the Washingtonians have urged on their beneficent work, the men who earn their bread by the sweat of their brow, have taken a stand at which the world might pay homage. Millions of workmen, have given a stern rebuke to the more highly educated classes, and have furnished sublime proof, to the world, that they can govern themselves. The moral power in man, so often claimed for him, and so often denied, has thus been demonstrated. It has been developed without any special agency, excepting the action of mind upon mind, and heart upon heart. It has been brought to light by a practical application of the scripture doctrine of human brotherhood—of faith in our brother—of a mutual agreement to uphold each other, and to uphold a great cause. We do not claim for the Washingtonian Reform more than its share of this deep love for suffering humanity. For it was the Savior's common legacy to fallen man; and wherever its regenerating power has been tested, humanity has leaped for joy unspeakable. It was this love for poor smitten man, which carried Howard with swift haste to the prison dens of Europe; which, through his means, were converted into comfortable asylums. It glowed warm in the heart of Clarkson and of Fry; and has made immortal, the names of Channing and Follen. There was Evarts too; and there is Louis Dwight, and Mann, and a host of older and younger men whose hearts have beat quick for crushed humanity of whatever condition, or color. At this moment, while we are here assembled, a delicate but heroic woman, is, like an angel of mercy, traversing our broad land to pour the sweet words of a Savior's love, into the hearts of those whom the world had cast away and forgotten; and, to reveal to her countrymen, the appalling and worse than barbarian condition, of a large portion of our prisons and almshouses, and the hellish iniquities, which their keepers are perpetrating against their defenceless, and man-forsaken inmates!

Thank God! that in our day, has been so brightly revealed the power of human regard! *A kind word* will raise the degraded drunkard and convert him into a man! It will bring to her own home, the lost and guilty one! It will



restore to reason the furious maniac! It will transform the fierce and ungovernable convict into a grateful human being! It will change the fiery and mischievous school-boy into an affectionate and happy companion! Strange that there should be such wonderful magic in a *kind word*! But that *one word*, is the echo of a heart beating for humanity!

The relation which the Temperance Reform bears to the Church, should occasionally be defined; as glaring misapprehensions upon this subject are abroad, disquieting the friends of the cause.

The ground taken by the American Temperance Union in 1838 is mainly correct. "The temperance enterprise is not exclusively the business of the Church. Intemperance is an evil both physical and moral, pervading the world.

Men of all classes and all descriptions of character fall before it. If they can be preserved, reformed, and saved, it is well; no matter by whom, nor what the motive urged. The pledge of abstinence from all that intoxicates, is confined to that one point—has no respect to character or standing—may be pressed upon the infidel as well as the believer—upon the unholy and profane as well as the pious. The Church, in her organized capacity, has no power to throw a shield over millions exposed to this great destroyer, for their character does not admit them to her fellowship. The Temperance organization must, if it accomplishes its object, and may with entire consistency and propriety, even though pious men are enlisted, embrace thousands and millions whom no church organization may ever reach, as could an association to extinguish a fire, or bar out the pestilence.

\* \* \* The church has bought, sold, drank, wiped her mouth and said, 'I have done no harm,' and awful have been her desolations through the intoxicating cup. Nor while the fashions of the entire community remained as they were could it be seen, how, even the Church, by all her authority, would have purified herself from the deadly evil. The Temperance Association reforming the whole mass, has, in the providence of God, enabled the Church to throw off the dreadful *incubus* which lay upon her. The earth has helped the woman. And why should the woman say, 'I will not be helped, it will be the triumph of infidelity?' And in 1843 the same Committee declare that "An institution springing up *without* the Church, was necessary to purify the Church. It has done it to an extent, in the providence of God, for which the Church cannot be sufficiently grateful. And to the work of purification, the recent extraordinary reform of wretched inebriates has given a new impulse. Many a minister of Christ and christian communicant, who accounted himself temperate, while still using in becoming moderation, some intoxicating drink, has been shamed out of his practice by some miserable inebriate in his own neighborhood, who has entirely renounced the intoxicating cup in every form and become a respectable lecturer on temperance in its highest purity."

The Washingtonian Society acknowledges Almighty God as the Author of the Reform. It acknowledges the great principle of human brotherhood as taught by the Savior, as its religious creed. It extends the right hand of fellowship to every member of the human family, and invites him to enrol his

name upon the total abstinence pledge. It numbers in its countless ranks men of every sect, and of no sect—but it recognizes them only as men and as brothers. The sons of Temperance are welcomed side by side with the Independent Order of Rechabites; the Pioneers of Temperance are received on the same platform with the Roman Catholics, and the sable sons of Africa will have no separate seat in the gallery. The Washingtonian Society knows no party in politics. It avoids all connection with any party organization of any name, whatever, which would withdraw it from its legitimate object, which is appropriately embodied in the plan of the Congressional Society, viz., ‘to promote the cause of temperance by moral influences alone.’ Like the holy cause of religion, it believes that the Temperance cause cannot be forced onward any faster than ‘correct and enlightened public opinion can work upon the hearts and consciences of men.’ No other instrumentality has been made use of by the apostle of Temperance in Ireland and the distilleries and grogeries of the Emerald Isle have most of them become paralyzed. The Washingtonian Society would not, however, proscribe any of its members who may wish to connect themselves with legal measures for advancing the cause. A difference of opinion exists in the minds of many friends in relation to legal action. ‘Let every man be fully persuaded in his own mind.’ *The Society trusts however that Washingtonians will not depart from a great principle at the bidding of any man—nor be influenced by the sarcasm or ridicule of temperance men, however honored for their past services in the cause.* It hopes that every true Washingtonian will, in the words of the poet

‘Be bold in Truth—though all the world despise—  
Be strong for Right—though all the world oppose—  
Be free in Love—though all men are our foes—  
And God will smile upon our sacrifice!’

It is related of two hamlets on the skirts of Mount Etna, that when an eruption from the mountain was pouring down a river of lava, which threatened to sweep over them; in its path, the inhabitants rushed forth to dike out the fiery torrent and turn it aside; but, falling into a quarrel, they converted the implements which they had brought forth to arrest the current, into weapons of attack against each other. Heaven forbid that such a conflict should ever seriously occur between the friends of this Heaven-born cause! All the soldiers in the field are yet too few for the fierce war we are engaged in. Every misunderstanding in our ranks is just so much force deducted from the weapon we use; and the power and might of that weapon, depends entirely upon the discretion, faithfulness and courage of the men who wield it.

Thus far have we been encouraged and cheered on by WOMAN. To her aid and influence are the Washingtonians of Massachusetts more deeply indebted than to any other source; for she has not only, with her own hands fed the hungry and clothed the naked,—but with the sales of the articles which her fingers have wrought, funds have been raised to sustain the expenses of the Reform. Indeed, such have been the variety of her deeds of charity and love that we have been disposed to think that the spiritual and religious influences of the land have been entrusted to her keeping; not to garner up for

sentimental abstractions—but to bring into active use for the nourishment and healing of the people. Soothing have been her words to the wife of the poor drunkard; far more beautiful have been her deeds; and often has she been blessed in knowing that “virtue is its own reward.”

One year ago, this day, the Washingtonians of New England assembled their allied forces upon yonder beautiful common, and with a smiling heaven above them, and tens of thousands of witnesses around them, they consecrated themselves anew to the Temperance Reform. Let the glorious influences of that noble gathering ever be kept bright in our memories! Let the fraternal emotions which that day kept throbbing, ever remain green in our hearts!

And with all the cheering recollections of that day, and the hundreds of Washingtonian gatherings, and social experience meetings of the year just closed, and the accumulation of thousands of additional names to the total abstinence pledge, and the general healthy, and vigorous tone of temperance sentiment, every where prevailing,—have we not ample evidence for believing that Washingtonianism still lives—and that, with God’s blessing, in our day and generation it shall not die?

E. K. Whitaker, Needham,	} Committee.
Walter Channing, Boston,	
S. F. Holbrook, Boston,	
S. A. Walker, Brookline,	
S. C. Allen, Northfield,	
H. C. Tuttle, Salem,	
G. B. Weston, Duxbury,	
W. R. Stacy, Boston,	
D. Allen, Jr. Walpole,	
E. Carroll, Lynn,	
E. Sewall Price, Boston,	
Charles Marsh, Roxbury,	
W. A. White, Watertown.	

The address was unanimously adopted and a committee of publication appointed consisting of Messrs W. R. Stacy of Boston, Edwin Thompson of Walpole, James Dorr of Dorchester, Charles Marsh of Roxbury, and R. K. Potter of Boston.

The Convention was further addressed by Messrs D. Allen Jr. of Walpole, W. S. Baxter of Boston, Rev. Mr. Fay of Roxbury, Henry Clapp Jr. of Lynn, Dr. Jewett, Rev. Mr. Cobb, and R. K. Potter of Boston, Charles Marsh of Roxbury, D. W. O’Brien of Boston, and E. K. Whitaker of Needham.

The Resolutions were adopted and at 6 P. M. the Convention adjourned.

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